

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

GEORGIA ANNUAL CONFERENCE.

Hebron, Washington county, Oct. 1832.

Dear Brother,—The Annual Conference of the Georgia District met according to appointment, at Newton camp ground, on Wednesday, 12th September. After reading and prayer, they proceeded to business. The following members attended the session:

EPPES TUCKER, President.

A. G. Brewer, James Hodge, Jas. R. Lowry, Jeremiah R. Swain, Ethel Tucker, sen'r, McKendree Tucker, A. B. Lucas, George Wilson, B. Swearingen, Robt. P. Ward, Robt. Walker, Jack Wilburn, Isaac Rosser.

The following Lay-delegates attended:

From Newton Circuit—Moss Graham, John Morris, John Bass, T. B. Lanier, Merrill Collier, Wm. McMichael, John Blassingame, Robert Tucker, John Webb, and Geo. R. Brown.

Columbia Circuit—John Stith, Wm. Tucker, and James Shields.

Twiggs Circuit—R. Blount, Wm. Winbush and Eleazar Smith.

A letter was received through the President from the Alabama Conference, and read—and a resolution was passed that brothers Graves and Myers, from that Conference be invited to take seats among the members of this Conference, with all the privileges of members, except that of voting.

The Conference then proceeded to the election of two ministers and three Lay-delegates, to compose a stationing committee, and on counting out the votes, James R. Lowry and Aaron G. Brewer, of the ministry—and John Bass, John Stith, and Merrill Collier, of the laity, were duly elected.

The characters of all the ministers were strictly examined. According to rule, on the third day, the Conference proceeded to the election of President and Secretary, and on counting out the votes, A. G. BREWER was duly elected President, and R. Blount, Secretary.

Brother Brewer, being elected President, his appointment on the stationing committee was vacated, and Bro. Eppes Tucker, who declined serving longer as President, was elected to fill the vacancy.

The Conference then proceeded to inquire what relation each minister and preacher desired to retain to this body, which produced the following result:—Brothers Jeremiah R. Swain, Banister Bray, William P. Melson, and Abraham G. Tucker, offered themselves as itinerants, generally, or for circuits;—and A. G. Brewer, president elect, Eppes Tucker, James Hodge, James R. Lowry, Ethel Tucker, sen'r, Robert P. Ward, A. B. Lucas, Bolling Swearingen, Jack Wilburn, Isaac Rosser, McKendree Tucker, George G. Witherspoon, Chas. Evans, Thos. Jordan, R. G. Tucker, John Moate, William Griffin, Samuel Robinson, and Ethel Tucker, jr.

placed themselves under the "stationing power" of the Conference.

Unstationed Ministers.—Rob't. Walker, Chas. Williamson, Thomas Gardner, Harrison Jones, and Henry Saxon.

Superannuated.—Wm. Penticost, Rob't McCorkle, and George Wilson.

No ministers have withdrawn, and none have been expelled this year.

Charles P. Witherspoon, R. W. W. Wynne, and Jesse Morris, have been discharged from their terrestrial warfare.

John Bass, was elected Conference Steward.

On motion, Resolved, That the President be authorized to use a discretionary power to make collections for the support of the ministry, and turn the proceeds over to the Conference Steward without delay, and that the Steward write a short circular, to be sent around by the President.

On motion, Resolved, That this Conference send two messengers to the next Alabama Conference, in October, for the purpose of promoting that harmony and unanimity which ought to exist in Christian communities, and that they be furnished with certificates. Brothers A. G. Brewer, and Charles Kennon, were appointed—and in case of failure, Eppes Tucker and John Bass were nominated as alternates.

Resolved, That we highly approve of holding class-meetings and love-feasts with open doors.

Resolved, That we highly approve the Mutual Rights & Methodist Protestant, and pledge ourselves to promote it.

Appointments of the Preachers.

Twiggs Circuit—William P. Melson,—four weeks and no more.

Hogan's Branch and Oak Grove—Bolling Swearingen.

Smiths and Lake Academy—Geo. G. Witherspoon.

Maple Spring, Hopewell, and Days—A. B. Lucas.

Sherwood's, Swearingen's, and Holliday's—James R. Lowry.

Randolph Station—A. G. Tucker.

Columbia Circuit—Jeremiah R. Swain.

White Oak, Fellowship, and Republican—Charles Evans.

Tucker's Meeting-house—Ethel Tucker, sen. Mount Bethel and Danielsville—E. Tucker, jr. Harben's and Mount Zion—Thomas Jordan. Newton Circuit—Banister Bray.

Penticost's and Liberty Hill—Isaac Rosser. Monroe and Blassingames—James Hodge.

Le Grange and Mount Vernon—R. P. Ward. Covington and Smith's—Jack Wilburn.

Parker's, Island Shoals, Gum Creek, and Shell-nut School house—McKendree Tucker.

Liberty and Decatur—Eppes Tucker.

Clifton's, Bethany, and Thurmond's—John Moate.

Liberty Chapel and Waugh's—Wm. Griffin. Harmony—Samuel Robinson.

Sunday, 16th Sept.—A. B. Lucas, Banister Bray, and Robert Walker, were ordained Elders; and Charles Evans, William Griffin, Samuel Robinson, Wm. P. Melson, and Ethel Tucker, jr. were ordained Deacons.

Resolved, That the next Annual Conference be held at Newton camp-ground, on the second Wednesday in September next.

R. BLOUNT, Secretary.

For the Methodist Protestant.

MARYLAND.

Williamsport, Sept. 29, 1832.

To the Rev. ELI HENKLE,

President of the Maryland Conference.

Dear Brother,—Agreeably to your request, and a resolution of the first quarterly meeting conference held in this place on the 16th inst. we proceed to give you an authentic and official account of the late secessions in these parts. The first, in order of time, occurred at what is denominated "Prather's Chapel," on Clear Spring Circuit. The number seceding at that place was about 35, since which, however, a number more have been added, making the whole there about 58. The secession at this place, (Hagerstown circuit,) and at Harmony, (Berkley circuit, Va.) took place the same day, amounting at the two last places to about 90; making in all, at the three above named places, 148. The distance of those places, the one from the other, is from four to eight miles; and all occurred during the month of August. As to the character and standing of the individuals seceding, we are glad in being able to say, that they are such as any community would consider an acquisition. In each place, the oldest and most experienced members of the Methodist Episcopal Church are among the number; men who bore the heat and burden of the day, of whom it may be truly said, "*They labored, and others have entered into their labors.*" Yes, we have withdrawn ourselves from the communion of the Methodist Episcopal Church, in which some of us have lived for upwards of 20 years, even from our youth. It may be asked, (and the question is a natural one,) what has induced us to take so important a step? We feel that we owe it to ourselves, as also to our fellow men, with whom we are co-actors on this all important stage of human life, to answer the interrogatory, by briefly stating some of the most prominent reasons. We hold that important truth contained in the Declaration of American Independence, that *all men are created equal*; so far, at least, as it regards prerogative; that we are endowed by our common Creator with certain rights, some of which are inalienable, to wit: The right of self government, exerted individually, or through our immediate representatives,—and, secondly, The right of expressing our sentiments *freely and fully*, on all subjects in which we may be interested,—these being inalienable, no man can *violently* surrender them, and be innocent. It follows, as a neces-

sary consequence, that those who would wrest these from us, or withhold them, when demanded, are usurpers;—but the rulers of the Methodist Episcopal Church does deny them to, and withholds them from her members. Therefore, the authority exercised by them, over their brethren, is usurped, because not granted. They having been respectfully petitioned to give us back those rights, unjustly held, they have answered us with proud disdain, and said, "They knew of no such rights, acknowledged no such privileges;"—tauntingly affirming that they were (*exclusively*) divinely authorized administrators of moral discipline! And further, that they were bound by the force of a moral obligation, not to suffer their ministration to be authoritatively controlled. As members then of the Methodist Episcopal Church, there remained to us but the alternative either virtually to surrender the rights of freemen, (granted to us by our common Creator,) into the hands of usurpation, or secession. The baseness of the former we could not brook,—we were compelled then, as a last resort, to withdraw from the communion.

These, brethren and fellow-citizens, are our reasons, and we appeal to you, whether they be sufficient. For the truth of the position assumed by us, relative to the government of the Methodist Episcopal Church, we refer you to her Book of Discipline—to the declaration contained in the reply of the general conference, convened at Pittsburg, in 1828—to the petition and memorial of Reformers—as also to the decisions of her ecclesiastical judicatories.

With our brethren, members of the Methodist Episcopal Church, we have no quarrel; we say to them, "peace be with you;" perhaps our sacrifice at the altar of Christian Liberty may procure them better treatment. Permit us at parting, however, to advise and even intreat them to examine for themselves.

To our brethren of the ministry we would say (for some of us are ministers also,) what rights have you, that are not common to your brethren of the same order? Or does the circumstance of your being itinerant preachers, invest you with the *exclusive* privileges of making and executing all law? If so, and a divinely authorized ministry, possessing such ample powers, be essential to constitute a true church, then it necessarily follows that there are no true churches on earth, save the Methodist Episcopal and the Roman Catholic,—no others claiming or assuming such prerogatives. The Methodist Protestants have itinerant preachers, but they are far from believing that that circumstance invests them with such unlimited powers.—Either such powers as are claimed by the Methodist Episcopal Church are essential, or they are not. If they belong to them as *Gospel ministers*, they must be *essential to Gospel ministers*. But none others claim them,—are none others, therefore, *Gospel ministers*? On no better principle can those *rights and privileges* be denied to the laity, who have a natural right to as full a participation in making laws for the temporal economy of the visible church, as for the state, both of which appertain to this life. What rights does Christianity divest us of? We had thought that our Holy Religion designed to *restore*, and not to *destroy* us. We are not contending about the *moral precepts* of the Gospel; they commend themselves to every man's conscience, as *holy, just, and good*. We acknowledge, with all true Protestants, that the Scriptures are the *only and sufficient rule of faith and*

practice. It is a precept of the Gospel, that, "One is our Master, even Christ, and that *all we are brethren*." It is a precept of the Gospel, that ministers *shall not exercise dominion* over their brethren. This, said the Adorable Redeemer, is the practice of the Heathen.

Z. McCOMAS,
JEREMIAH MASON,
ROBERT WILSON.

For the Methodist Protestant.

GEORGIA.

Newton County, Oct. 11, 1832.

Dear Brother—Protestant Methodism is going up. It is thought there will be some terms of peace offered between the Methodist Episcopal and Methodist Protestant Churches. The terms spoken of are these:—1st. The Bishops and the Pastoral Committee must acknowledge that they might have been mistaken in the message and address which appeared in the Advocate and Journal, after the rise of the General Conference. 2d. The Bank Stock to be divided between each church, according to numbers. 3d. Any member, in good standing, wishing to withdraw from either church, shall be furnished with a certificate, and whenever a division takes place in a society, the majority shall hold the church property by paying back to the minority whatever they may have contributed to the same. 4th. Whenever the ministers of both churches labor together at any appointment, the ministers or preachers who made the appointment, shall manage the business of the meeting, and there shall be no door opened to receive members during the meeting. How good and pleasant it is for brethren to dwell together in unity.

Yours, &c. EPPES TUCKER.

For the Methodist Protestant.

CANADA.

Sherrington Circuit, Oct. 20, 1832.

Dear Brother,—With pleasure I inform you of the prosperity of the work of God in Lower Canada. It rejoices my soul to hear of the cause of God going forward and reviving; and with thankfulness to the Great Head of the church, I am enabled to report, that the Lord is carrying forward his work in these northern regions. There are but few places where the cause of Reform has had to encounter such powerful and subtle enemies; but the cause of truth is mighty and will prevail.

When Brother H. Kelly, in the Spring of 1830, went to Beekmantown circuit, N. York, there were but two small classes, and but few friends. He had to encounter opposition from all quarters—but He that said "go ye into all the world and preach the gospel to every creature;" has also said, "Lo I am with you always." He has verified his promise and stood by his servant, gave him favor in the eyes of the people, and crowned his labors with success. In the spring of 1831, he was joined in the ministry by Brother Croker, (who has now gone to Vermont District in the room of our worthy President, Brother N. Gage;) they then extended their labors into Canada, and at the annual conference of 1831, Beekmantown circuit was divided into Sherrington circuit, where I am now travelling; and the Redeemer of the world is owning his word preached in both circuits. In my circuit I have 13 preaching places and 12 classes, with blooming prospects of more, if I had time; but my circuit is so very large, being about 150 miles round, and through miserable roads, that I can only

hear their cry "come over to Macedonia and help us," and lift up my heart to God in prayer for them, until more laborers can be found. We held a grove meeting with the Free-will Baptists at Hemmingsford, which commenced Aug. 23d, and continued the three following days, but under very unfavorable circumstances, arising from different causes; yet great good was done, some found peace, and many went away with a wounded conscience, several of whom have since found peace. Nearly 30 persons, I believe, have joined the church since our camp meeting. Every week some are finding peace of soul. At one place on my circuit, (which is generally called the Lost Nation,) which I took into my appointments last April, and where they have no other preaching but ours, I witnessed one of the most moving sights I ever saw. On Sunday evening, Sept. 23d, in one family at the meeting-house, after I had done preaching, the father and mother, with four daughters and another young woman, all were upon their knees, crying for mercy together, and all found peace and went home rejoicing,—the mother is French and a Roman Catholic, aged 47 years. The work is still going forward. Glory to God for what he has done, for what he is doing, and for what he has promised to do. Reform is gaining very fast in Canada, and prejudice is yielding. We can now witness Wesleyan and Episcopal, Reform Methodists, Presbyterians, and Baptists, all uniting at the Throne of Grace together. Our Discipline is greatly valued here. Dr. Jennings' Exposition is much prized. I have sold many Disciplines, Hymn Books, and Dr. Clarke's Commentary, and could sell more if I had them. I hope I shall be able to procure a few subscribers to our valued paper, the Mutual Rights, by January. I am doing all I can to circulate our books. May the Lord pour out his Holy Spirit more abundantly, until all the world is converted—Amen.

Yours, &c. THOS. STERRICKER.

From the Methodist Correspondent.

West-Middleton, Pa. Oct. 15, 1832.

Messrs. Editors,—Our congregations, through the past year, have been in general large and solemn; our prayer and class meetings have been generally confined to our members exclusively; but to them profitable. In the latter part of August, at a prayer meeting held in a room of my dwelling, a few were in attendance who were strangers to the comforts of religion: so powerfully did the Lord manifest himself in the midst, that nearly all who believed shouted aloud for joy, and those who did not, cried aloud for mercy. The noise being heard by many of the citizens, and being a new and strange thing, surprising to them, it brought greater numbers subsequently to our meetings, (now held more frequently,) few of whom were idle spectators. A solemn state of excited feeling occasionally venting itself in "strong cries and tears," sometimes in shouts of praise, was witnessed, at all our assemblings, in this place, up to the commencement of our quarterly meeting, at New Bethel, on Friday the 7th Sept. What was very extraordinary for this place, a large and serious congregation appeared here on Friday; on Saturday an increased solemnity marked the assembly till evening, when a burst of rich devotional feeling, no longer to be restrained, manifested itself among the people. The altar was crowded with anxious souls, publicly offering a broken heart and contrite spirit to God. There were but few professed to find peace at this meeting. With some difficulty we got the peo-

ple dismissed about 12 o'clock at night. What my feelings were, as I retired, and heard in various directions through the woods, the cries and prayers of mourning souls, I can never describe. On the next morning at half past eight, we assembled for love-feast, and oh! what a feast of love: God was there, and every soul seemed to feel his presence. A portion of the time allotted for our experimental exercises was taken up by those who had experienced the regenerating grace of God, during the preceding night; and while they spoke, the power of God, like electricity, ran through the people. At 11 o'clock, our new house proved quite too small for the congregation; the old one, (a few rods distant,) was also filled, and two sermons were preached. The meeting progressed, without any thing remarkable, until night, when the exercises became more solemn and powerful. The number, who, this evening, professed to be seeking an interest in the Saviour, it is thought exceeded sixty; a goodly portion of whom found "peace with God." The next morning at nine o'clock, we assembled for the purpose of praying with and for those who were groaning for deliverance from the bondage of sin. At this meeting God was more powerfully present than at any former.—It is supposed that one hundred on this occasion manifested a desire for salvation. The altar, and surrounded seats, were filled with the most rational seekers of salvation I have ever seen; many of whom were enabled to testify that "the Son of man hath power on earth to forgive sins." At 3 o'clock we commemorated the dying sorrows of our blessed Redeemer. It was a precious melting season;—believers partook of "living bread sent down from heaven;" and every languid heart seemed cheered with the grace which brings salvation. At our subsequent meetings, until dismissed the next morning about 11 o'clock, the Lord continued to prosper us, and we retired blessing God in our hearts for having so signally recorded his name in the "*New Beth-el*." Through the delay occasioned by the sickness and death of our child, at Conference, I have not been able, yet, to visit all the appointments in the circuit; but so far as I have gone they have shared nearly equally in this glorious work. There were 44 received on probation at the meeting; and since my arrival 8 or 10 more. Among the fruits of this meeting, are a large proportion of promising young men; and the work seems very rationally to progress. Will our brethren pray for us? JOHN CLARKE.

ANECDOTE OF REV. J. FLETCHER.

One of the late Rev. John Fletcher's Parishioners, who is still living, relates the following characteristic circumstances. When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry:—Well, William, you have had your name entered into our register once before this. "Yes, Sir, at my Baptism." "And now, your name will be entered a second time: you have no doubt thought much about your present step, and made proper preparations for it in a great many different ways." "Yes, Sir." "Recollect, however, that a third entry of your name,—the register of your burial—will sooner or later take place. Think, then, about death; and make preparation for that also, lest it overtake you, as a thief in the night."

This person is now walking in the ways of the Lord; and states, that he often adverts to this and other things which this holy man found frequent occasion to say to him.

ECCLESIASTICAL.

For the Methodist Protestant.

(NO. IV.)

No person, who loves the Lord Jesus Christ and obeys the Gospel of God our Saviour, ought to be deprived of church membership.

THIRD ELEMENTARY PRINCIPLE OF THE METHODIST PROTESTANT CHURCH.

How different is this to a number of statutes in the Discipline of the Methodist Episcopal Church? In the latter the member may be expelled for a number of things which are neither contrary to the word of God nor at issue with obedience to the Gospel.

We hope that this fundamental principle in our church will have its due influence on the minds of all who shall have an opportunity of examining it. We think that the position laid down in this principle is perfectly correct—and that it addresses itself with all the force of Scriptural authority and privilege to every mind.

Is there any amongst us who would wish the principle expunged? We believe not. Let us then demonstrate our attachment to it by living within its ample range and specified limits. Let none indulge the hope that a license will be tolerated beyond its Scriptural boundary, and let all enjoy the high privileges allowed to them by the glorious Gospel of the Son of God.

MATTHIAS.

For the Methodist Protestant.

(NO. I.)

PARTS OF AN OLD MAN'S SERMONS—TO BE READ.

Mr. Editor,—As I am aware that you, and most of your readers, are so much in favor of *extempore* preaching, as not only to exclude all written sermons from the pulpit, but from the periodical press, I must entreat you to hear patiently, or read patiently, what I have to write in defence, or rather in request, that you would give some place to parts of written Sermons. And first, permit me to premise, that I do not expect that they will be read by the men of this generation. Let not this startle you; much of what you publish will remain unread for a length of time; but being bound up in a book, may be read hereafter.

Now, two things are needful to extemporary preaching, viz: voice and memory; and these two things are soonest apt to fail in old men. The failure of memory to the extemporary preacher himself, is a great affliction, as it destroys his enjoyment; for he not only fails to recollect what he should say, but forgets what he has said. I know it will be regarded as a heresy by Methodists; but allow me to record it as my opinion, that if an old man's sermons may not be read, he may leave off meddling with them. But it is a fact, that in the decline of memory, enough may remain to enable one to write, after it becomes too treacherous to be trusted for extemporary purposes. One of the ends of sermons is instruction; and certainly instruction can be communicated in writing. All that now remain of the sermons of Peter and Paul, remain but to be read; and millions are instructed by reading these parts of their written sermons. A good voice and a good memory are sources of pleasure to the preacher himself, and enable him to give pleasure to his hearers. In compassion to old men, when these sources of pleasure fail them, ought not their friends to encourage them to seek for pleasure in writing? Will they say, true, let them write any thing but sermons. Will not this be saying, in effect, let

them seek for enjoyment in forming new habits. Preaching is the old preacher's habit, his habit of thinking; and the pleasure he still feels in writing sermons is derived from the habit of thinking while he writes, as he used to do when he could preach. The prejudices then of Methodist people tend to deprive old preachers of the pleasures of the habit of many years. Need you wonder, then, if I wish to have my testimony recorded against this prejudice.

Posterity can never know how we spoke, but if parts of our sermons could obtain a place in our periodicals, they might have some conception how we thought—"being dead" we might thus be understood, without "real voice or sound."

"Other foundation can no man lay, than is laid, which is Christ Jesus."

Will it not strike every person, who reads the whole passage carefully, that it is the intention of the Apostle to contradistinguish the foundation of religion from religion itself? Or at least, that this is implied in the distinction between the foundation of the churches and the church? We derive from the text, this doctrine, that no part of religion can be made, or become, a foundation for religion. This position differs from the common method; which is to treat the subject of foundations comparatively. But we would understand St. Paul as though he meant to say, that if Jesus Christ, as the mediator, be taken away, or rejected, no substitute can be found for him in religion itself, and that consequently all religion without this mediator is without any foundation. Will not this become evident to any mind in reading those works which treat of religion generally, without any regard to a mediatorial system? First principles, so called, are in one sense foundation principles. The moral writers, christian as well as heathen, are almost constantly betraying a want of foundation, or using, as it were, the same materials for foundation and superstructure. In the Christian system, Jesus Christ is the foundation; but Jesus Christ is not religion or any part of it;—he is not the church, nor one of its members. We say, then, that no part of religion can be used, or employed, as a foundation for itself. For the sake of illustration, let us take the ten commandments, and see if any one of them can become a foundation. Or which is the same thing, let us take any acknowledged act of duty, or devotion, and see whether it can be spared for this purpose. This statement of the case will be found, if we mistake not, to be a key to all the complexity which is so often met with in religious books. The manner in which the same things are shifted and alternated, now placed as the bottom, and now at the top, is more like a chaos than a superstructure upon a deep and sure foundation. Not one among the ten commandments can be made a foundation for the rest; no act of duty, or devotion, can become a foundation for any other. Other foundation can no man lay—he cannot get the materials for a foundation. Religion cannot furnish a foundation for itself: without this rock, Christ Jesus, religion is foundationless, a mere baseless fabric. The great controversy about salvation by works, involves, or is involved, in this doctrine. The work, or works, which can be supposed to save us, must be supposed to be the foundation. In the gospel, faith itself makes no part of the foundation; it is never associated, or put in partnership with Jesus Christ. Even the Orthodox and Evangelical preachers themselves seem not always to

speaking with equal clearness upon this subject. I do not recollect to have heard the question put from the pulpit—which of the commandments will you place for the foundation? Would not such a question pose even a Pharisee? When we consider acts of duty, or of devotion, we can only consider them of the same species, or denomination. Their value cannot be changed by change of name or place.

From *Blackwood's Magazine*.
CHATEAUBRIAND.
GENIE DE CHRISTIANISME.
(NO. II.)

It was in these disastrous days that Chateaubriand arose, and bent the force of his lofty mind to restore the fallen but imperishable faith of his fathers. In early youth, he was at first carried away by the fashionable infidelity of his times; and in his "Essais Historiques," while the principles of virtue and natural religion are unceasingly maintained, he seems to have doubted whether the Christian religion was not crumbling with the institutions of society, and speculated what faith was to be established on its ruins. But misfortune, that great corrector of the vices of the world, soon changed these faulty views. In the days of exile and adversity, when, by the waters of Babylon, he sat down and wept, he reverted to the faith and the belief of his fathers, and inhaled in the school of adversity those noble maxims of devotion and duty which have ever since regulated his conduct in life. Undaunted, though alone, he placed himself on the ruins of the Christian faith; renewed, with Herculean strength, a contest which the talents and views of half a century had to all appearance rendered hopeless; and, speaking to the hearts of men, now purified by suffering, and cleansed by the agonizing ordeal of revolution, scattered far and wide the seeds of a rational and a manly piety. Other writers have followed in the same noble career: Salvandy and Guizot have traced the beneficial effects of religion upon modern society, and drawn from the last results of revolutionary experience just and sublime conclusions as to the adaptation of Christianity to the wants of humanity; but it is the glory of Chateaubriand alone to have come forth the foremost in the fight; to have planted himself on the breach, when it was strewn only with the dead and the dying, and, strong in the consciousness of gigantic powers, stood undismayed against a nation in arms.

To be successful in the contest, it was indispensable that the weapons of warfare should be totally changed. When the ideas of men were set adrift by revolutionary changes, when the authority of ages was set at naught, and from centuries of experience appeals were made to weeks of innovation, it was in vain to refer to the great or the wise of former ages. Perceiving at once the immense change which had taken place in the world whom he had addressed, Chateaubriand saw, that he must alter altogether the means by which they were to be influenced. Disregarding, therefore, entirely the weight of authority, laying aside almost every thing which had been advanced in support of religion by its professed disciples, he applied himself to accumulate the conclusions in its favour which arose from its internal beauty; from its beneficent effect upon society; from the changes it had wrought upon the civilization, the happiness, and destinies of mankind; from its analogy with the

sublimest tenets of natural religion; from its unceasing progress, its indefinite extension, and undecaying youth. He observed, that it drew its support from such hidden recesses of the human heart, that it flourished most in periods of disaster and calamity; derived strength from the fountains of suffering, and, banished in all but form from the palaces of princes, spread its roots far and wide in the cottages of the poor. From the intensity of suffering produced by the Revolution, therefore, he conceived the hope, that the feelings of religion would ultimately resume their sway: when the waters of bitterness were let loose, the consolations of devotion would again be felt to be indispensable; and the spirit of the Gospel, banished during the sunshine of corrupt prosperity, return to the repentant human heart with the tears and the storms of adversity.

Proceeding on these just and sublime principles, this great author availed himself of every engine which fancy, experience, or poetry could suggest, to sway the hearts of his readers. He knew well that he was addressing an impassioned and volatile generation, upon whom reason would be thrown away, if not enforced with eloquence, and argument lost, if not clothed in the garb of fancy. To effect his purpose, therefore, of re-opening in the hearts of his readers the all-but extinguished veins of religious feeling, he summoned to his aid all the allies which learning, or travelling, or poetry, or fancy, could supply; and scrupled not to employ his powers as a writer of romance, and historian, a descriptive traveller, and a poet, to forward this great work of Christian renovation. Of his object in doing this he has himself given the following account.*

"There can be no doubt that the Genius of Christianity would have been a work entirely out of place in the age of Louis XIV.; and the critic who observed that Massillon would never have published such a book, spoke an undoubted truth. Most certainly the author would never have thought of writing such a work if there had not existed a host of poems, romances, and books of all sorts, where Christianity was exposed to every species of derision. But since these poems, romances, and books exist, and are in every one's hands, it becomes indispensable to extricate religion from the sarcasms of impiety; when it has been written on all sides that Christianity is 'barbarous, ridiculous, the eternal enemy of the arts and of genius,' it is necessary to prove that it is neither barbarous, nor ridiculous, nor the enemy of arts or of genius; and that which is made by the pen of ridicule to appear diminutive, ignoble, in bad taste, without either charms or tenderness, may be made to appear grand, noble, simple, impressive, and divine, in the hands of a man of religious feeling.

"If it is not permitted to defend religion on what may be called its *terrestrial side*, if no effort is to be made to prevent ridicule from attaching to its sublime institutions, there will always remain a weak and undefended quarter.—There all the strokes at it will be aimed; there you will be caught without defence; from thence you will receive your death-wound. Is not that what has already arrived? Was it not by ridicule and pleasantry that Voltaire succeeded in shaking the foundations of faith? Will you attempt to answer by theological arguments, or the forms of the syllogism, licentious novels or irreligious

*All the passages are translated by ourselves. There is an English version, we believe, but we have never seen it.

epigrams? Will formal disquisitions ever prevent an infidel generation from being carried away by clever verses, or deterred from the altar by the fear of ridicule? Does not every one know that in the French nation a happy bon-mot, impiety clothed in a felicitous expression, a *felix culpa*, produce a greater effect than volumes of reasoning or metaphysics? Persuade young men that an honest man can be a Christian without being a fool; convince him that he is in error when he believes that none but capuchins and old women believe in religion, and your cause is gained; it will be time enough to complete the victory to present yourself armed with theological reasons, but what you must begin with is an inducement to read your book. What is most needed is a popular work on religion; those who have hitherto written on it have too often fallen into the error of the traveller who tries to get his companion at one ascent to the summit of a rugged mountain when he can hardly crawl at its foot—you must show him at every step varied and agreeable objects; allow him to stop to gather the flowers which are scattered along his path, and from one resting-place to another he will at length gain the summit.

"The author has not intended this work merely for scholars, priests, or doctors; what he wrote for was the *men of the world*, and what he aimed at chiefly were the considerations calculated to affect *their* minds. If you do not keep steadily in view that principle, if you forget for a moment the class of readers for whom the *Genius of Christianity* was intended, you will understand nothing of this work. It was intended to be read by the most incredulous men of letters, the most volatile youth of pleasure, with the same facility as the first turns over a work of impiety, or the second devours a corrupting novel. Do you intend then, exclaim the well-meaning advocates for Christianity, to render religion a matter of fashion? Would to God, I reply, that that divine religion was really in fashion, in the sense that what is fashionable indicated the prevailing opinion of the world! Individual hypocrisy, indeed, might be increased by such a change, but public morality would unquestionably be a gainer. The rich would no longer make it a point of vanity to corrupt the poor, the master to pervert the mind of his domestic, the fathers of families to pour lessons of atheism into their children; the practice of piety would lead to a belief in its truths, and with the devotion we would see revive the manners and the virtues of the best ages of the world.

"Voltaire, when he attacked Christianity, knew mankind well enough not to seek to avail himself of what is called the *opinion of the world*, and with that view he employed his talents to bring impiety into fashion. He succeeded by rendering religion ridiculous in the eyes of a frivolous generation. It is this ridicule which the author of the *Genius of Christianity* has, beyond every thing, sought to efface; that was the object of his work. He may have failed in the execution, but the object surely was highly important. To consider Christianity in its relation with human society; to trace the changes which it has effected in the reason and the passions of man; to show how it has modified the genius of arts and of letters, moulded the spirit of modern nations; in a word, to unfold all marvels which religion has wrought in the regions of poetry, morality, politics, history, and public charity, must always be esteemed a noble undertaking. As to its execution, he abandons himself, with submission, to the criticisms of those who appreciate the spirit of the design.

"Take, for example, a picture, professedly of an impious tendency, and place beside it another picture on the same subject from the Genius of Christianity, and I will venture to affirm that the latter picture, however feebly executed, will weaken the impression of the first, so powerful is the effect of simple truth when compared to the most brilliant sophisms. Voltaire has frequently turned the religious orders into ridicule; well, put beside one of his burlesque representations, the chapter on the Missions, that where the order of the Hospitallers is depicted as succouring the travellers in the desert, or pastors relieving the sick in the hospitals, attending those dying of the plague in the lazarettos, or accompanying the criminal to the scaffold, what irony will not be disarmed—what malicious smile will not be converted into tears!—Answer the reproaches made to the worship of the Christians for their ignorance, by appealing to the immense labours of the ecclesiastics who saved from destruction the manuscripts of antiquity. Reply to the accusations of bad taste and barbarity, by referring to the works of Bossuet and Fenelon. Oppose to their caricatures of pious men, the sublime effects of Christianity on the dramatic part of poetry, on eloquence, and the fine arts, and say whether the impression of ridicule will long maintain its ground? Should the author have no other success than that of having displayed before the minds of an infidel age a long series of religious examples without exciting disgust, he would deem his labours not useless to the cause of humanity."—III. 263—266.

These observations appear to us as just as they are profound, and they are the reflections not merely of a sincere Christian, but a man practically acquainted with the state of the world. It is of the utmost importance, no doubt, that there should exist works on the Christian faith, in which the arguments of the sceptic should be combated, and to which the Christian disciple might refer with confidence for a refutation of the objections which have been urged against his religion. But great as is the merit of such productions, their beneficial effects are limited in their operation compared with those which are produced by such writings as we are considering. The hardened sceptic will never turn to a work on Divinity for a solution of his paradoxes; and men of the world can never be persuaded to enter on serious arguments even on the most momentous subject of human belief. It is the *indifference*, not the scepticism of such men, which is chiefly to be dreaded: the danger to be apprehended is not that they will say there is no God, but that they will live altogether without God in the world. It has happened but too frequently that divines in their zeal for the progress of Christianity among such men, have augmented the very veil they intended to remove. They have addressed themselves in general to them as if they were combatants drawn out in a theological dispute; they have urged a mass of arguments which they were unable to refute, but which were too uninteresting to be even examined, and while they flattered themselves that they had effectually silenced their objections, those whom they addressed have silently passed by on the other side. It is, therefore, of incalculable importance that some writings should exist which should lead men *imperceptibly* into the ways of truth, which should insinuate themselves into the tastes, and blend themselves with the refinement of ordinary life, and perpetually recur to the cultivated mind

with all that it admires, or loves, or venerates, in the world.

Chateaubriand divides his great work into four parts. The first treats of the doctrinal parts of religion: the second and the third, the relations of that religion with poetry, literature, and the arts. The fourth, the ceremonies of public worship, and the services rendered to mankind by the clergy, regular and secular. On the mysteries of faith he commences with these fine observations.

"There is nothing beautiful, sweet, or grand in life, but in its mysteries. The sentiments which agitate us most strongly are enveloped in obscurity; modesty, virtuous love, sincere friendship, have all their secrets, with which the world must not be made acquainted. It is assuredly not less so with the virtues; the most angelic are those which, emanating directly from the Deity, such as charity, love to withdraw themselves from all regards, as if fearful to betray their celestial origin.

"If we turn to the understanding, we shall find that the pleasures of thought also have a certain connexion with the mysterious. To what sciences do we unceasingly return? To those which always leave something still to be discovered, and fix our regards on a perspective which is never to terminate. If we wander in the desert, a sort of instinct leads us to shun the plains where the eye embraces at once the whole circumference of nature, to plunge into forests, those forests the cradle of religion, whose shades and solitudes are filled with the recollections of prodigies, where the ravens and the doves nourished the prophets and fathers of the church. If we visit a modern monument whose origin or destination is known, it excites no attention; but if we meet on a desert isle, in the midst of the ocean, with a mutilated statue pointing out to the west, with its pedestal covered with hieroglyphics, and worn by the winds, what a subject of meditation is presented to the traveller! Every thing is concealed, every thing is hidden in the universe. Man himself is the greatest mystery of the whole. Whence comes the spark which we call existence, and in what obscurity is it to be extinguished? The Eternal has placed our birth, and our death, under the form of two veiled phantoms, at the two extremities of our career; the one produces the inconceivable gift of life, which the other is ever ready to devour."

Chateaubriand is a faithful, and in some respects, perhaps, a bigoted Catholic; yet there is hardly a word here, or in any other part of his writings on religion, to which a Christian in any country may not subscribe, and which is not calculated in all ages and places to forward the great work of the purification and improvement of the human heart.

Whilst we accord to Chateaubriand full credit for his very masterly defence of Christianity, we cannot concur in the broad remark here made by the Reviewer.—We have objections to urge against several of the views introduced in the work at large, because they appear intended to serve some of the objectionable peculiarities of the Roman Catholic Church.—*Ed. M. Prot.*

God never makes any man what he should be, without first making him know what he is. O God! take the veil from my heart, take the world, take pride, take self out of my heart, and write there all thy laws, I beseech thee.



BALTIMORE:

FRIDAY, NOVEMBER 16, 1832.

When we contemplate the vast and growing responsibilities under which we live in this land of Bibles, of Bible ordinances, of civil and religious liberty, of abounding means and privileges, both temporal and spiritual, and cast only a slight glance over the degraded state in which millions are found in other lands, we are constrained to acknowledge that goodness and mercy have followed us all our days. Why were we not born in heathen lands, and educated in debasing idolatry? Why are not our widows immolating themselves on the funeral pile, and why are not the mothers of America offering their children in sacrifice by fire, water, or the steel?

Who has made us to differ from the Heathen? Hath not the Most High? He has furnished us this goodly heritage. He has fixed the bounds of our habitation in a country of superabounding privileges. He has caused the cup of His loving kindness to us to be filled to overflowing. We have the records of our salvation to peruse at our pleasure: where we find the love of God made manifest to an overpowering extent, even that of the gift of His Son—who is the propitiation for our sins,—that whosoever believeth in Him may have everlasting life. We enjoy the illuminations of the Holy Spirit to convert, renew, and sanctify the entireness of our nature, that we may be rendered meet for the inheritance of the saints in light. We have the means and ordinances of Religion, the ministry of the word of life and the communion of saints, in their diversified and edifying varieties. May we not exclaim, that we are a people highly favored of the Lord!

Wherein do our gratitude and love to God appear, for the ten thousand benefits we receive? Are they manifest in the sweetness and holiness of our hearts and lives, and in our cheerful obedience to the commands of our Heavenly Father?

Fellow citizens, fellow professors, what is our state before God? Are we shut up unto the faith of the Gospel? Or are we shut up in unbelief the curse of the Christian world?

It will be expected that those who at present receive this paper, and wish it continued next year, will have paid for the present year by the first of January next, at furthest. We again remind such as have not paid, that a remittance of five dollars, per mail, will pay for the present and the ensuing year.

As the edition of the next volume will be

governed by the number of new subscribers received between this and the issue of the first number of the next volume, such as wish to procure the paper from the commencement of the year, will therefore please to send in their names with their remittance at once.

This paper is packed and mailed with the utmost regularity and punctuality. *Such numbers as have not been received* will be forwarded on receiving a note of the same, post paid.

"Olympas" is received and will appear next week. We hereby tender our thanks to this interesting writer for his kind assistance.

MISCELLANY.

From the Imperial Magazine.

ON THE OBSERVANCE OF THE NINTH COMMANDMENT.

(BY JOHN PHILIP WILSON.)

"Thou shalt not bear false witness against thy neighbour."

It will be acknowledged without scruple, that to perform our duties in a becoming manner, we must view scripture precepts in the broadest and most comprehensive light possible, for, although the most essential rules of conduct, both in the law and gospel, are remarkable for brevity, yet they are aphoristical, and their principles and provisions extend much further, and comprise more, than could be expressed by the most prolix verbosity. If, therefore, we are merely careful not to infringe the absolute and express prohibition of any established law,—thinking thereby to avoid the penalties attached to a non-observance,—but yet do not hesitate to perform acts which bear a similarity or analogy to the forbidden one, and which may probably in effect be the same, though, strictly speaking, not within the pale of the commandment, we do not perform our duty either as Christians or as citizens. Let it be remembered, that our duty does not only consist in a mere abstinence from gross error, or a ceremonial observance of outward form, but in moral obedience.

The conclusion naturally following the foregoing premises, as applicable to the present subject, is, that the ninth commandment extends, not alone to mere perjury, (although that be the main feature of its detail,) but also to calumny, evil speaking, false assertions, and other habits as prevalent as they are pernicious,—a position established under the authority of the gospel and the epistolary precepts of the apostles. Before, however, proceeding farther, I will observe, that the purity of the Mosaic law had become soiled and encrusted, previously to the coming of our Saviour, by superstitious rites and senseless restrictions, arising from a false view of the letter, which were observed from tradition and habit, but were foreign to its spirit and original intention. These the hand of the Messiah pared away, and in their stead substituted a more extended moral observance of the law of God. He cast the refulgent and unshadowed light of truth upon the system of good and evil. He caused virtue to stand forth divested of the extraneous matter with which bigotry, superstition, or false philosophy, had deformed her; and He made clearly manifest, that, in all dealings with our fellow-men, we were not to be guided solely by the exact limitations of a fixed rule,

but by its intention, and our own moral sense of duty.

Having premised thus far, I cannot commence my present theme better than by quoting a small portion of the general epistle of St. James, chap. iii. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.—The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame, it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.—Who is a wise man, and endued with knowledge among you? let him show out of a good conversation, his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth," &c.

The chapter from which the preceding passages are selected, is particularly worthy a most careful perusal and study; inculcating as it does a grand and important lesson. It shews us the difficulty, but points out the necessity, of guiding our speech as well as our actions. "The tongue is a little member," but withal may inflict wounds more deadly than the sharpest arrow, though tipped with the poisonous upas.—One slight motion may create throes of agony in an undeserving bosom, which no consolation can assuage—one word, one little sound, may banish from a heart some fondly cherished jewel, some well-loved object, causing a chasm which thousands of words cannot again fill—a loss which millions cannot recompense. One fleeting breath may taint a thing erst beautiful and bright, may dry up a source whence long flowed a stream of felicity full and unbroken.

But let us not look only at the gloomy side. "The tongue is a little member," but its power is as availing in a good as in a bad cause. Words may breathe consolation to a bereaved spirit; words may accommodate dissension and strife; may impart happiness. By words we may dissipate the mists of error, and substitute the sunshine of truth—by words we may prevent crime—by words, prompted by feeling, we petition the God of all; and glorify the Ancient of days.

On the government of speech, therefore, by reason and sense of duty, or by imprudence and malignity, depends the use to which it is applied, and the effects which it will produce; for it would be idle to suppose, that words ought not to be governed as well as actions, when they are equally capable of producing good or bad consequences. Speech is one of the grandest faculties of man, and therefore ought to be the last put to wicked uses: few are, however, more abused. Some talk is idle, useless, and unconstructive, and from the want of guiding intellect, may be compared to any continued sound made articulate by mechanical means. The subject matter of other, is disgraceful, false, and malignant, which last it is my present object to discuss.

The importance and obligation of a strict observance of the leading feature of the ninth commandment, expressed by the words "false witness," is sufficiently evident to be indispen-

sable as a rule of conduct, when we consider that the proper and equitable administration of justice must necessarily in a great measure depend upon true testimony: false evidence must, therefore, as an inevitable consequence, defeat or neutralize the ends of justice. This part of the subject being so clear, I shall not pursue it further, but at once proceed to those conclusions which may not be quite so apparent.

The psalmist says, "the tongue is the pen of a ready writer." Let us reverse the apophthegm, and say, that the pen may be as an hundred tongues to a mischievous talker, and the commandment equally infringed by writing as by words. The means which the pen affords for disseminating lies and misrepresentation, is diurnally illustrated by the abuse of the press, the disreputable portion of which teems day by day, week by week, and month by month, with injurious scandal against both public and private character; and so far has the vitiated taste for this unwholesome food increased, that hundreds support themselves and families by pandering to it. But it has been urged, forsooth, that this is necessary for the spiritual well-being of the community, and that these men are the guardians of the public morals! Ay, indeed? But *so be it*.—Let these persons assume the task, but let them first see that they are free from those faults with which they charge others,—let them examine themselves closely, and then he who is without sin may cast the first stone. With this restriction, methinks we should have fewer self-constituted public censors.

By comparison of the Mosaic law with the Gospel, bearing in mind the moral extension of the former by the latter, we shall find that, by an easy and natural transition, christian duty embraces, not merely the limits expressed by the wording of this commandment, but, as before observed, all that evil speaking which we comprehend by the words obloquy, calumny, and scandal. Little, perhaps, do some of those persons imagine, who, for the gratification of a base and mean-souled propensity, indulge in this practice, which has been made the subject of ridicule, of serious censure, and of satire, that they are actually intruding a solemn command of the Most High, ratified by the special and solemn injunctions of the Redeemer. The vice of scandal has been particularly attributed to the female sex, and perhaps correctly, not from the construction of the female mind, but from the influences of female education, which, not being conducted on such enlarged principles as that of the male, naturally reduces the mind to a lower scale, and confines the objects of its contemplation to more petty matters. But, altogether waiving disquisition on this point, I shall consider the principle of the act alone, without reference to those who are its actors.

It is a dark spot on the character of man, particularly the lower classes, that he seems to dwell with more eagerness in his conversation upon misfortune and vice, pain and misery, than upon happiness and virtue; and to disseminate with greater eagerness, intelligence of the former than the latter. This is exemplified not only in his conversation, but in his habits. Now we cannot arise from a perusal of the Gospel, or a careful consideration of our social duties, without being impressed with a sense of the necessity of endeavouring to root out and erase from our nature this unamiable trait. The pages of the New Testament teem with exhortations to charity and brotherly love; and how at variance with that beautiful principle must be the feeling which would prompt us to speak to the injury

of our fellow-sojourners in mortality. All men, be they rich or poor, humble or exalted, wise or foolish, brave or timid, good or bad, are placed here with one grand view—all have allotted duties to fulfil, apportioned by their Creator, all are in a state of probation, all are fellow-partakers of the joys and ills of existence, all hold life as a frail tenure dependent on the will of the Giver, and all are equally objects of the Almighty care and regard. Jesus hailed those who performed their duties as brothers, without distinction of age, class, or adventitious qualifications; "For whosoever shall do the will of God, the same is my brother, and my sister, and my mother," Mark iii. 35.

It is clear that the detestable vice of lying is pointed at directly in the present commandment. We find in Exod. xxiii. 1. "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness;" also in Lev. xix. 11. "Neither lie one to another." In the New Testament we find corresponding texts, such as, "Speak every man truth with his neighbour, for we are members one of another," Ephes. iv. 25. In speaking of lying, let it be borne in mind, that the term comprehends more than an actual falsehood, boldly and absolutely asserted. A lie may be expressed passively, by a look, a wink, a shrug, or the truth so told as to express a meaning different from the real one. In either case, the criminality is the same, from the object being the same, though there may be a trifling variation in the means employed. The intent with which a falsehood is framed is generally bad, and, even if it be not so, the means used for the accomplishment of a good purpose ought not to be contrary to moral law.

No further demonstration is required of the wickedness of evil speaking, than that it must originate in evil feelings—in envy, hatred, or malice. Many political speakers and writers, violent party men, when they have exhausted their store of arguments against the public conduct and measures of their opponents, or when they do not feel their own faction strong or popular, proceed to anatomize their private characters, and hold up any blot or imperfection which they may discover, to public view, with an invidious exultation, disgraceful to themselves, and the cause they are defending. Such conduct is in the worst possible taste, to say nothing of its moral impropriety, and completely unjustifiable, unless, indeed, such private blots or imperfections can be proved to have influence, either actually or presumptively, over public measures. But political calumny is not confined with such a limit, for some men, in the rancour of faction's spirit, scruple not to set on foot reports, which have no foundation in truth, to the prejudice of an adversary; and, even at the best, family occurrences, which perhaps rather deserve the name of misfortune than of crime—youthful and long past errors—the infidelity of a wife—the profligacy of a son—are remorselessly dragged from obscurity, the decent veil of oblivion torn from them, and they are then cast in the teeth of a political adversary, with a cruelty and taunting acrimony at once unchivalrous and ungentlemanlike.

With such public examples, it is not surprising that scandal finds its way into the quieter walks of domestic life, where conversation on the affairs of our neighbours and acquaintance seems to be far more interesting than a proper attention to home concerns. We have a wonderfully acute vision in discovering the smallest mote in the eye of our neighbour, but fail in observing the huge beam which deforms our own,

and is the mark of censure, or the laughing-stock of those on whose defects we have been so peevishly or satirically animadverting. How supereminently ridiculous to conceive, that whilst we are so liberal of remarks upon others, our own conduct escapes their scrutiny! and yet at the very moment that we are passing strictures, disseminating lies or scandal, or indulging in remarks upon the frailty of others, we should be highly indignant, were we informed that precisely the same conduct had been pursued towards ourselves in our absence! Oh! for the consummate folly of man—the incongruities, the strange anomalies, of his nature!

Universal philanthropy is, perhaps, the noblest and most magnificent sentiment that can exalt a mortal breast. It is a patriotism bounded only by the limits of the globe, and the number of inhabitants, a feeling which swells the soul beyond the ordinary attributes of humanity, and excites it to efforts which, if not splendid and imposing from outward show—to schemes which, even if hopeless and utopian—are intrinsically beautiful from principle. How antipodal with so sublime and expanded a feeling is the petty malignity which prompts men to use one of the blessings of God to the injury, perhaps destruction, of our fellow-creatures—how inconsistent with the spirit of charity is the wish or the attempt to work an injury to another, be it in person, purse, or fame, even though in retaliation for damage done to ourselves. Most persons wish to be thought great-minded, yet what can be more indicative of a narrow and cowardly soul, than the common habit of calumniating and reviling our neighbour in his absence: petty in its own nature, it takes its rise from a source equally contemptible—envy—which can be the origin of nothing but what is base and low-minded.

That it is wicked both in the estimation of God and man, to promulgate a base and deliberate lie to the prejudice of any one, it of course needs no logic to prove; but even to disseminate with malicious joy, reports, though founded on truth, when the intent and object is to ruin a fellow creature, and consign him by obloquy to the scorn, hatred, and reproach of society, proves a man either not to understand, or completely to disregard the doctrines of Christianity. However, (as some qualification may be considered necessary to the foregoing sentiment,) when the calls of justice are to be satisfied, or when our true object is the prevention of sin, it becomes a duty to state all we know, without reservation and without addition, of the evil doings of another; but let it be remembered, that God looks at the intent of a deed, and when our object is merely to slake the thirst of revenge, the attainment of some sinister view, or the gratification of the splenetic feelings arising from envy and hatred, that the act is unjustifiable in His all-just and all-wise estimation. Let us also bear in mind, that as we are in the same measure answerable for the effects of our speech as our deeds, it behoves us to guide it with equal caution to any other voluntary motion for which we feel ourselves responsible.

To perform our duties according to evangelical principles, we must not only abstain from lies and perjury, but from "all uncharitableness." It is not sufficient that we refrain from forswearing ourselves, but also from sayings or writings which may create discord or unhappiness. The pleasure or gratification arising from such a practice can only exist in a black and vitiated mind; and the principle is so entirely bad, that it is certain, these who derive pleasure from

such a source, are far, very far, from being good Christians or good citizens.

THE STREAM OF TIME.

The annexed beautiful extracts are taken from a sermon preached by the loved and much lamented HEBER, a short time before his departure for India:

"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel through the playful murmuring of the little brook and the winding of its grassy border. The trees shed their blossoms over our young heads, the flows on the brink seem to offer themselves to our young hands; we are happy to hope, and we grasp eagerly at the beautiful around us—but the stream hurries on and still our hands are empty.

"Our course in youth and manhood is along a wide and deeper flood; amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth, the river hastens towards its home till the roar of the ocean is in our ears, and the tossing of its waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal.

"And do we still take so much anxious thought for the future, while days gone-by so strongly and uniformly deceived us? Can we still set our hearts on the creatures of God—when we find by sad experience that the Creator only is permanent! Or shall we not rather lay aside every weight and sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in His mercies."

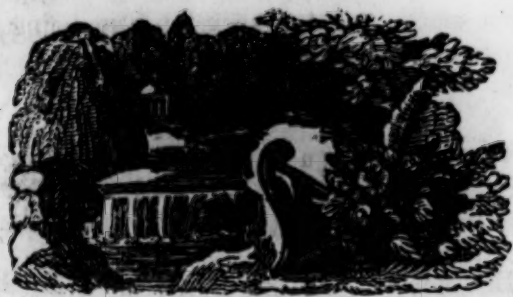
Illustration of Mr. Fletcher's Kindness and Humility.

In the contests of humility, kindness, and affection, it was impossible to overcome Mr. Fletcher. Every one who knew him can produce instances of this kind. I shall mention only one. The Rev. Moseley Cheek had once been preaching in his Parish; and on their way home, in a dark night, and in a deep dirty road, Mr. Fletcher carefully held the lantern to him, while he himself walked through the mire.—Pained to see his senior and superior so employed, Mr. C. made fruitless attempts to take the lantern from him. "What, my Brother," said Mr. Fletcher, "have you been holding up the glorious light of the Gospel, and will you not permit me to hold this dim taper to your feet?"

ON SLANDER.

Consent encourages sin, which a little dislike at first would have overcome. As we say there would be no thieves, if no receivers; so there would not be so many open mouths to detract and slander, if there were not so many open ears to entertain them. If I cannot stop other men's mouths from speaking ill, I will either open my mouth to reprove it, or else I will stop my ears from hearing it; and let him see in my face that he hath no room in my heart.

BISHOP HALL.



POETRY.

From the Minerva.

AUTUMN.

When Spring clad the earth in her robes of green,
And the streamlet danced in its silver sheen;
And the rose-bud, wooed by the zephyr mild,
Unfolded its lovely blossom and smiled;
And the joyful song of the merry bird,
In the depths of the sombre forest was heard;
And meadow and wood were in brightness clad,
We look'd abroad, and our hearts were glad.

But gone are the blossoms which spring put forth!
They're fled at the breath of the frowning North!
Which sweeps down the hills in its stormy wrath,
Where is seen by the glancing boughs its path:
The rocking pines on the mountains, wave
Their branches like banners which float o'er the brave;
And the eagle screams as he soars away,
With his strong, keen eye on the God of day.

The leaves of the forest are yellow and sere,
They choke up the stream and its smiles disappear;
It struggles along o'er its moss-fringed bed,
But its rush, and its dance, and its laugh are fled.
The ground is all clad with the pride of Spring,
And the trees bend over them sorrowing;
While their naked boughs by the gale are bent,
As they mourn o'er their utter ravishment.

How pensive the soul, as the eye looks round
On the tall oak's foliage, strewed light o'er the ground;
And the wintry feeling comes over the heart—
Says, thus from your loved ones and bright you'll part!
And the tear-drop gathers from one laid low,
And we sigh, lest another should briefly go;
And the hollow wind, as its sweeps along,
To our hopes seems the wailing funeral song.

As deepens this feeling within our breasts,
And a darker gloom o'er each bosom rests,
We look to the God of the Autumn and Spring,
And He tells us the blossoms again He'll bring;
And though He has taken some loved ones away,
And those who are with us not long can stay;
Far—far 'bove the sapphire firmament,
To Spring eternal his children are sent;
And we shall be gathered ere long, to share
With them in the brightness and beauty there.

T. S. A.

From the Revivalist.

JEREMIAH VIII. 20.

The Spring is come, why do you stay,
Your time is flying fast away,—
Come now—O why do you delay:
The Spirit bids you come.

The lovely Spring is now half gone,
The sweetest blossoms already flown,
And nature's voice cries, welcome home:
Come now—there still is room.

The summer too, is drawing near,
The reapers in the field appear,
And Zion's songs sound sweet and clear:
O come, O come away.

I hear them now on Zion's wall,
Their invitation is to all,
Come now if you would come at all:
The harvest is to day.

O, see the reapers—how they weep,—
The tears are trickling down their cheek—
How hard for one poor sheaf they reap:
To save from winter's blast.

But oh! the reapers now are done,
The summer's past, the winter's come,
The harvest too is gathered home:
And ye are not saved at last.

FOWLER.

Nashville, October 3, 1832.

INTELLIGENCE.

BALTIMORE.—The number of deaths in this city, (as reported by the Board of Health,) for the week ending Nov. 12, are 34,—of which number 1 was of Cholera.

TWELVE DAYS LATER FROM ENGLAND.

London dates to the evening of the 4th ultimo, have been received, via Halifax, by the British packet Lady Ogle, arrived at Boston.

Funeral of Sir Walter Scott.—The funeral of Sir Walter Scott took place on the 26th September, when his remains were consigned to the tomb amidst the unfeigned regrets of thousands.

There is but little news respecting England, and nothing of interest. Preparations were making for the approaching elections, which were expected to take place in the early part of January. From present appearances, there is no doubt but that the great majority of the Commons' House will be returned in accordance with the spirit of the reform bill, which the good people suppose is to them a good and cheap government. Ireland is still the scene of bloodshed and violence, to which there is little prospect of termination.

The Cholera, though its virulence continues to abate, yet lingers in various parts of the kingdom. The deaths were from 150 to 200 per day.

Don Pedro's Expedition.—Advices from Oporto are to the 26th of September. The troops of Don Miguel had made attempts upon Oporto, but were repulsed with a loss which is estimated at nearly 2000 in killed, wounded and prisoners, and Don Pedro's to nearly 500. Among the prisoners were a number of friars, who were decorated with chains and marched through Oporto. A renewal of the attack was expected, but in perfect confidence that it would again fail.

LATEST FROM LONDON.

The New York Commercial Advertiser has received files of London papers to the 6th of October, inclusive. These papers contain London advices three days later than before received.

Later from France.—The advices of yesterday, announcing the completion of the new French Ministry, at the head of which was Soult, were uncertain. So far from the Ministry being organized, there seems to have been a farther breaking up. The Times contain Paris letters of October 3d, which mentions further changes in the cabinet having been resolved upon, though they had not been officially announced.

Affairs of Don Pedro.—The London Times of October 6th. contains full and animated details of the operations at Oporto, from its own correspondent. The Times contains a postscript dated at Oporto on Sunday morning, Sept. 30th, which we copy.

"Sunday Morning, 6 o'clock.

"Knowing the anxiety which prevails, I wait until the last moment to send you intelligence. The night passed quietly, except a few discharges of musketry from the sentinels. Now that we are a little cooler, our only wonder is what stopped Don Miguel's troops yesterday in forcing the position. Fourteen Portuguese officers, (Don Pedro's) were killed, or wounded in proportion. The total amount of killed or wounded on this side is supposed to reach between 4 and 500. The 10th reg't nobly supported the British, who were almost swept on as if by a mighty torrent, such was the number and impetuosity of the assailants. Some friars were taken, and distinguished from the prisoners by the Emperor's ordering them to be brought chained by the leg like galley slaves into town.

The English killed on the first attack, and left in the barrack which Miguel's people held for several hours, have, it is said, had bayonets run through their ears and noses, with other mutilations inflicted upon them. I do not vouch for this, not having seen it. I write this on board the Confiance.

Holland and Belgium.—The affairs of these people are again assuming a more pacific aspect. There was but little alarm in Belgium as to war, commerce was reviving, and the markets very brisk. Still, it is reported that troops to a heavy amount were gathering on the northern frontier of France and that the government was making preparations for immediate war in that quarter. The number of troops from Dunkirk to Givet, is estimated at 100,000 men. In consequence of these movements, it is added, that the Prussian government has demanded of the French, that its troops shall be removed 30 leagues from the Belgian frontier, promising to withdraw its own to the same distance; but if the measure be not adopted, and if French troops enter Belgium, a Prussian army will also enter on its side.

BUSINESS DEPARTMENT.

Remittances received on account of this paper.

William Stovers. By Alexander Allbright, for Nicholas Allbright. By James Ruckers, for himself, Thomas Burgess, and Joshua Hooker. By J.H. for Miles Adams, B. Page, H. Morrison, E. Moore, G. McClean, B. H. Douthill, G. Thomas, D. Greer, J. P. Green, W. Forward, D. Mitchell, James Keith, John Springer, William Piles, Robert Scott, John Barrett, L. B. Church, Jacob Biddle, Benjamin Killam, and Josiah Wilcox. By Geo. Brown, for P. Leonard, J. J. Amos, and N. Amos. By W. McCollm, for Thomas Morford. Jas S. Monow.

Remittances on account of First Volume.

By J. H. for Miles Adams, William Wentz. By Geo. Brown, for Thompson Church.

Remittances for Third Volume—in advance.

Peter Light. By J. H. for R. H. Douthill, J.T. Miller, Michael Burdge, and J. D. Yates. By Wilson C. Whitaker, for himself, E. B. Whitaker, A. B. Whitaker, L. H. B. Whitaker, and Mrs. Ann Maria Smith.

Receipts for Books—gratefully recorded.

Alexander Allbright,	\$3 00
Seth Lewis,	3 00
C. Springer,	60 00
Moses Scott,	45 00
George Brown,	40 00
Nathan Gage,	30 00
E. Foster,	30 00
Isaac Fister,	28 00
C. Hepinstall,	25 00
Henry Lye,	10 00
J. P. Webb,	12 76
Josiah Wilcox,	10 00
Daniel Bromley,	4 40

Letters Received since the 44th number.

H. Falcett, Asa Shinn, Augustus Webster, Adjet McGuire, Alexander Allbright, W. C. Whitaker, W. C. Lipscomb, Samuel J. Harris, James Ruckers, A. S. Willis, Nathan Gage, Joseph McKee, P. Offley, W. Williams, Lilly, Waite & Co. R. D. & C. Williams, J. Loring, T. C. Brown, Samuel Stevenson, J. Stouffer, (papers are regularly forwarded.) J. Hogg, Peter Light, D. Belt, P. Griffing, Alexander Towar, H. Armstead, J. D. Sands, J. S. Monow, D. & J. Ames, Thomas Desilver, jr., H. West, Willis Harris.

Books forwarded to the following persons, since the 44th number, viz:

Levi R. Reese, Alexandria, D. C. one package, per steam boat Fredericksburg, F. Stier, Georgetown, D. C. one package. Jacob M. Jennings, care of Mr. Nelms, Northumberland, C. H. Va. one box. Eden Foster, Batavia, N. York, one box, care of Walter White, Rochester, care of Samuel Wood & Sons, New York, Sam'l J. Harris, Williamsboro', N. C. one box, care of D'Arcy Paul, Petersburg, Va. Lewis Howser, care of M'Pherson & Wims, Vernon, Ala. care of B. H. Ruttaner, Mobile, Alabama, care of Hyde & Goodrich, New Orleans, La. one box.

Mosheim's Ecclesiastical Church History contains, amongst numerous other subjects, the following:

"A clear and faithful narrative of the transactions, revolutions, and events, in all ages, of the Christian church, both internal and external—the calamities in which the Christians of the first ages were involved—the origin and progress of the sects and heresies which troubled her—the various forms of religion which sprung up in the different ages—the religious controversies, their importance, and the arguments on both sides—the transactions, wars, and measures of the Roman Pontiffs, to the period of the writer.

It comprehends both the external and internal condition of the church, and so connects each event with the causes and instruments which have produced it, that the reader must observe the displays of Providential wisdom and goodness in the preservation of the church, and thus find his knowledge as well as piety improved. It furnishes the history of its ministers, rulers, and forms of government—it exhibits the periods when its governments were administered jointly by the pastors and the people—and also how, in process of time, the scene changed, the pastors were seen affecting an air of pre-eminence, and trampled on the right and privileges of the whole community, assuming to themselves supreme authority, both in civil and religious matters, and that this invasion of the rights of the people was carried to such a height, that a single man administered, or pretended a right to administer, the affairs of the whole church with an unlimited sway," &c. &c.